Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, MAY 26, 1832. NO. 21.

RELIGIOUS MISCELLANY.

THE CLAIMS OF THE POOR ON THE FOLLOWERS OF CHRIST.

We gave, last week, some extracts from a sermon of Rev. W. J. Fox, on the subject of missions to the Poor of large towns. It was from John xii. 8, "For the poor always ye have with you; but me ye have not always."

At the close of our extracts last week, Mr Fox referred to the principle of sympathy with the distressed implanted within us by Providence. And he proceeds to say,—

But this principle needs enlightenment and direction to render it most efficient. Individual charity is often unavailing, and often mischievous, from the limitation of its views. By not going to, by not perceiving, the root of the evil, it often multiplies what it would mitigate. It is corrected by a higher antagonist power to the evils of poverty, that of improvement in civil institutions. Here is machinery to do far greater good, with far greater certainty. The arrangements of society may surely be so modified, as that, though comparative poverty may remain, yet its pestiferous atmosphere, shall, in a great degree, be purified. Such hopes are not now the mere day-dreams which they were when Sir Thomas More wrote his Utopia. They are rapidly advancing towards that solid and practical consistency which every intelligent and benevolent man should endeavor to assist them to attain. * * * Let the sufferings and degradation over which we mourn make us more intent upon the truth, the polestar of social conduct, that "the great object of public institutions should be the amelioration of the condition, physical, intellectual, and moral, of the poorest and most numerous class." But we must ascend higher yet. Institutions are only forms; a spirit must be infused to give them life and power; and that spirit is the gospel of Christ. Our religion sanctifies, guides, elevates, and crowns with blessing, the sympathies of the man, and the labors of the citizen. It prompts them to their proper office. It acts by them and through them. And, moreover, it has a direct and peculiar agency of its own, seeking and saving that which was lost, and bringing back the wanderer, the prodigal, and the sinner, all who are afar off, to dwell with their brethren in their Father's house.

And how is this to be done? Obviously not by the common means of keeping alive a sense of religion in the heart, and sustaining its power, and demonstrating its mercies; for the poor of cities are very much out of the reach of these means. We build and support our places of worship, or inherit those raised for us by the pious zeal of our forefathers, and we assemble there for moral instruction and religious services adapted to our habits and modes of thought: but they come not; they will not come, and they cannot come. Within a circle of two miles in diameter from this spot, there are thousands whose presence here, in any considerable number, would startle the regular attendants almost as much as the first irruption of some northern tribe would one of the cities of ancient Italy. Nor could they be interested without previous mental preparation. Religion, the want of humanity, and the claim of humanity upon the Christian, must be borne to them. Men must be found who will preach the gospel, not in churches or chapels, but from house to house; not to congregations, but to individuals. They have a right to religion; and though they know it not, we do, and should see that their ignorance forfeits not their privilege. The child needs, and therefore has a claim for, moral training, for being brought up in the nurture and admoniton of the Lord. More or less perfectly we may hope that this they have who belong to Christian parents, assembling here and in similar places. In their infancy they breathe what is at least comparatively a pure moral atmosphere. But how are the children of the poor of cities to be brought up in the way in which they should go? If they knock, the door of the Sunday-school may be opened unto them; but should philanthropy wait for that? Should there be no interposition to stay them in their downward progress, and take them by the hand, and lead them to the fountains of instruction? Very rare, as yet, are schools that are adapted to the exigency. But whatever exist, or whatever be created for the purpose, something more is required: there is need of some one to make the benefit felt, and see that the benefit is realized. In different ways associated with one another, we have our alleviations of sickness and sorrow. Each has the sympathy of his circle, be it [illegible] or low. And the poor, [illegible] of us, have their privi[illegible]rable, and kindly aid [illegible] is anticipated by them [illegible] Not so is it in dark [illegible] he air is pent up by [illegible] which each apartmen[illegible] family, some sick, perhaps, and all ragged and famishing, and with [illegible] to help either mind or body, to sympathize, counsel, relieve, and restore. Christian benevolence must explore and invade these regions. It should go armed with the weapons of its holy conquest; with the means at command which may minister at once to bodily and mental wants, revive the drooping frame, and remould the softened heart. Our religious instructions necessarily dwell much in generalities. It can scarcely be otherwise; and they are addressed to those who can for themselves make the requisite application. But in this mission every thing must be individualized. Each mind and character must be probed, and dealt with according to its peculiar state. There must be the specific instruction, direction, warning, consolation, which the case requires. That voice which in the gospel speaks from heaven to universal man, must narrow its declarations into the form, "I say unto thee." Thus best can the neglected soul be won, and the fountains opened of penitential tears, and the light of divine knowledge be gradually let in upon the darkened mind, and strength on high be imparted for conflict with temptation, and beings of mere animal existence become instinct with spiritual life, and behold their God, so long and so utterly unknown, and feel his peace shed abroad in their hearts, and, in a moral sense, the wilderness, and the solitary place be made glad, and the desert rejoice and blossom as the rose.

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I appeal to your hearts and minds on the great principle. I ask, will you do this for the poor of this city; and thereby, perhaps, by the force of example, the stimulus of success, and the evidence of blessed usefulness, do it for every city and large town in the kingdom? I implore mercy and kindness for them from your human sympathies. I require of your public principles something towards the renovation of society, and the more fair and equal distribution of its advantages. I urge upon you the claims, the moral claims, of your injured, wretched, and degraded brethren; and, as the followers of Christ, demand of you in the name of Christ, *justice for the poor*.

For has not He whom Christ revealed as your Father, as the universal Father, thereby constituted all mankind brethren? And is not a brother's claim that of sympathy, and protection, and care, and help, and active affection? Is not the doctrine made yet more palpable by the fact of common origin and descent, by natural identity, so beneficently ordained, when he made of one blood all nations of men to dwell on the face of the earth? It was on *man* that the grant of earth's lordship was conferred, the heritage of the human race, and shall not they have so much of its produce as will support existence? The Christian law is, "Thou shalt love thy neighbor as thyself." Ask of Christ, Who is my neighbor? One of old put the question, and yon know the answer. "Go and do likewise." Who shall dare even by inertness and indifference, though they feel nothing of the spirit of exclusiveness, to make divine truth a monopoly and a privilege, when the very tenure on which we hold its blessings is, "freely ye have received, freely give"? Who of you does not profess to love God? But, says the Apostle, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Talk we of faith? It is shewn by works; and these are works by which it is shewn. Is knowledge given us; and have they no right at our hands to have a ray let in upon the dungeon of their ignorance? Are the comforts of life bestowed by Providence upon us; and have they no claim on us for immunity from the physical privations of which they experience the bitter endurance? Is our path hedged up by moral restraints to keep us from the regions of vice and danger; and have they no claims for our cautions, our directions, our righteous influence? Have we that gospel which was to be preached to every creature; and shall we not even send it to those who perish at our very doors? We anticipate judgment, immortality, heaven: that is, we anticipate, and we must make it truth, that Christ, both judge and brother of mankind, shall say, "Forasmuch as ye did it unto these, ye did it unto me."

This mission is in the very spirit of the gospel. In the text, Christ rebukes Judas for his hypocritical pretence of charity, when he was not caring for the poor, but wishing to appropriate the cost at which a penitent shewed her gratitude. It has been unreasonably extended into an assertion of the necessary perpetuity of a state of poverty on the earth. Were it so, I should say the next sentence assigns the cause. If we have the poor (the moral and physical evils of poverty) always with us, it is because we have not Christ always with us, in the spirit and power of his religion. In proportion as the one is present, the other retires. Let him but be with us, in the influence of Christian principle on individual mind and social institution, and the poor cease to be with us, the present unmitigated wretchedness of poverty is annihilated. The rich and the poor will approximate in the common brotherhood of humanity. Much has already been done, but much remains to be done, for the full accomplishment of his mission. It devolves upon his followers from age to age to do their part in carrying on the great work, and blessing man on earth while they prepare him for heaven.

[From the Philanthropist.]

UNITARIANS AND DEISTS.

There are those professing to be Christians, who seem extremely desirous to identify Unitarians with Deists. The editor of this paper has more than once been charged with being a Deist. We repel the charge, not so much because we are unfriendly to Deists, as because it is not true.

In the first place, Deists deny all revelation from God to man, except such as may be gathered from the general order, harmony and laws of nature. They neither admit an external revelation, as that recorded in the Bible, nor an internal, to wit, God speaking by his spirit to the human soul. Now Unitarians admit both We know not a single Unitarian that does not believe the Bible contains a record of a revelation made from God to man. Though they may not regard the mere verbal reading of the written word of such binding authority as some other sects profess to do, yet we believe all Unitarians without a single exception do regard as the truth of God, whatever can be fairly made out to be the real teachings of the Bible.

All Unitarians, so far as we have any knowledge, do believe in an internal communication of the soul with its Father—in an inward teacher, not merely reason or conscience, but that which illumines conscience itself, and gives to it all its power. Now, it may be, some value this internal light, more than they do the external world, but all admit both to be true—from God. So far as we can judge, here is a material difference between the Deist and the Unitarian, and we should deem it idle to reason with that obtuseness of intellect which could not perceive it.

In the second place, there is a more important difference still. The Deist denies the particular providence of God. The Deist seems to believe that the Deity in making the world, fixed the laws by which it was always to be governed, set the vast machine in motion, and now has little or no concern in its management. Every Unitarian believes God superintends, and governs the world and all its concerns by his immediate presence and power. The laws by which the universe is governed, exist not in the universe, but in the nature of the Deity. We know not how the divinity acts on matter, but the religious man can in no instance separate in his mind the all-pervading presence and superintendence of the Deity from the material universe. That order, that uniformity we discover in the motions of the universe, and in what we term the operations of nature, exist in God, and are only displayed in his government.

The Deist supposes nature has a sort of independence of God, but the Unitarian believes no such thing. He believes God governs with a steady unerring hand, swayed by no caprice, by no love of change, but by a wisdom that saw from the first what was the best. Hence, it is, we see order, uniformity, and regularity, lasting through all time, and from the past, enabling us in some measure to predict the future. The Deist views this result as the laws of nature, not the will of the Deity, but laws instamped on matter and left to their own operation. This is an important distinction. It is essential to the very nature of piety that we feel the presence and the agency of the divinity are everywhere; that the heavens declare his glory, and that the firmament showeth Him forth, that he lives and breathes, and exerts his controlling power through all nature. But to suppose he has abandoned the government of the world to certain imaginary laws impressed on matter, is, so far as the pious affections are concerned, the same as supposing there is no God at all. We want to see God everywhere, to feel him at all times, and to read him in all events, and in all things.

Yet, it is proper to remark, that though Deity governs all things, he governs by means adapted to the nature which he has seen proper to confer. Gravitation, attraction, electricty, and the like, are the agents of his power and his ministers in controlling the material world. He governs mind by different agents, and he exerts no power over the human soul except in accordance with that freedom he has made a necessary part of it. Still he is present with it; has a particular regard for each soul he has made, and shields it by a particular providence. This, we are satisfied, is the belief of every Unitarian. It is ours. Take away the idea of God's particular providence, a providence that has a respect to each individual however lowly or highly exalted, and there is nothing left that we can conceive of piety, or in religious worship deserving a moment's regard.

Here is an essential difference between the Deist and Unitarian, a difference involving the very essence of pious affection. The Deist doubts the propriety of prayer. His God is seated at his ease in the distant heavens, regardless of the transactions on earth. Prayer cannot move him,—prayer cannot reach him,—it is useless. The Unitarian views prayer as the soul's highest privilege. He believes his God is ever present, ever ready to hear; and he deems it as natural for the soul to express its wants to him, as for the child to its earthly parent; and he as readily presses to the bosom of his God when in danger, or in need of aid, as the child to the bosom of its mother.

In the last place, very few Deists of our day believe in a future state of existence. This is man's only sphere; man's beginning and his end. The Unitarian believes in a resurrection from the dead, in life immortal and in a future state of righteous retribution. Is this no difference? Are those who call us Deists ignorant? or are they wilful slanderers?

RELIGIOUS SENTIMENTS.

We select the following from the "Art of being happy," a French work, by Droz, recently translated by Mr Flint, of Cincinnati.

The philosophy of happiness must find its ultimate requisite in the hopes of religion. Man must be persuaded that his present life has relation to a never ending future, and that an eternal Providence watches over the universe, before he will abandon himself with a tranquil confidence to those irresistible laws by which he is borne along. He then marches towards the future, as he would confidently follow a guide of tried prudence and fidelity in a dark path.

In the fever and tumult of worldly pleasures and pursuits, the voice of wisdom has little chance to be heard, and it seems necessary that misfortune should have forced the mind in upon itself, before we become inclined to find resources in religion. Then we invoke this sublime and consoling power, and like the friend that avoids our prosperity and our festivals, but returns to cheer our misfortunes, this celestial friend is at hand to offer her sustaining succor. We may class all those pleasues as noxious, which will not associate with this august visitant. Even in our periods of happiness, if we pause for the reflection of a moment, we find the need of immortality. All the generous and tender affections acquire a new charm in alliance with religious ideas, in the same manner as objects beautiful in themselves receive a new lustre when a pure light is thrown upon them. Filial piety becomes more touching in those children who pray with fervor for the life of a mother. Let a pious courage guide the sister of charity, and she becomes the angel of consolation, as she visits the abodes of misery. Even virtue itself does not receive its celestial impress, except in alliance with religious sentiments. A few of the higher philosophers among the great ancients, and Fenelon, Newton, Milton, and a few other men of immortal fame, saw the Divinity as He is, and contemplated the perfect model of his infinite perfections. Their efforts tended to cooperate with the divine views of order and harmony, in constantly directing human actions and thoughts towards good. The beautiful system of the gospel has the same simplicity of object; and its tendency to honor and meliorate humanity is directed by the highest wisdom. Sentiments which give to all our faculties a direction, fertilize genius as well as virtue. High models, in any walk of mind, will never be produced in a world whose inhabitants believe in nothing but matter, fortuitous combinations, and the annihilation of our being. Apostles of atheism! your dreary creed throws an impenetrable gloom upon the universe, and dries the source of all high thoughts.

The more profoundly I attempt to investigate the doctrine of infidelity, and consider everything that surrounds me, as resulting from the combinations of chance, the play of atoms, the efforts of brute matter, the more my inquiries are involved in darkness. I strive in vain to give to any hypothesis of atheism the honest semblance of probability. Matter cannot reflect upon the order which its different parts require. Neither can those parts interchange reason and discussion. Neither an atom, nor a globe can say to others of their class, 'such are the courses in which we must move.' Let us simplify difficulties, as much as possible, and admit that matter has always existed; let us even suppose motion essential to it; a supreme intelligence is none the less necessary to the harmony of the universe. Without a governor of worlds, I can only conceive a nihility or chaos.

From the sublimest of all thoughts, there is a God, flow all the truths which my heart desires. The beautiful superstructure of Chistianity results, as a corollary, or ultimate inference, from this consoling axiom. The system which rejects the soul's immortality, is equally absurd with that of atheism. Of the different arguments against the being of a God, the most striking one is that which is drawn from the evils which prevail on the earth. The first thought of every man of sensibility, is, that had he the power to make a world, he would banish misery from it, and so arrange the order of things, as that existence should be, to all conscious beings, a succession of moments, each marked by happiness. But infirmities, vices, misery, sorrow and death pursue us. How reconcile the misery of the creation with the power and beneficence of the Creator? How resolve this strange problem? How explain this revolting contradiction? Immortality is the only solution of the enigma of life.

Our immortality is a neces sary consequence of the existence of God. Let us not wander astray in vain discussions, which with our present faculties we can never master—such as relate to the nature of the soul. My hopes, my convictions, rest not upon a cloudy metaphysical argument. Neither can the proud treatise of a sophist weaken, nor the puerile dialectics of a pedant increase it. It is enough for me that there is a God. Virtue in misfortune must have hopes which do not terminate with the tomb. The sublime inculcation of Socrates was, 'preserve confidence in death.' But recompense in another existence supposes merit; and merit requires liberty.

DOCTRINE OF PROVIDENCE.

In vol. I. (pp. 175, 186.) of Sermons by Rev W. J. Fox, we find the following remarks on "Christ's doctrine of Providence."

There is little difficulty about the general admission of the doctrine of a Providence. To the serious and reflecting mind it can scarcely be the subject of a doubt. That creation is governed, and governed for good, is the evident or audible declaration of the heavens and the earth, of revolving seasons, of the course of human affairs, of much of individual experience, and of the voice of revelation, speaking by prophets, apostles, and Christ himself, the great teacher of mankind, as well as by the facts of sacred history. But various difficulties do arise—and it is to be expected, from the feebleness of our faculties, the limits of our observation, and the effect of painful or agitated feelings upon our judgment, that they should arise—in the practical, consistent, and complete recognition of this providence or government in the particular concerns of individuals. Some things seem too *minute* not to be beneath its care. There is something magnificent in the notion of supreme dominion; a throne established in the heavens, and ruling over all the earth; and we are startled at the seeming incongruity of associating it with winging the sparrow for its little flight, and numbering the hairs of man's head. Yet it is so associated in the text; nor is it a mere figure of speech. Our follies of distinction might have preferred the soaring eagle for an illustration; but wherever there is sentient existence, in the most unregarded bird that flies, in the meanest worm that crawls, its measure of enjoyment is not less likely to be apportioned by Omniscient Benignity. The condescension of Infinity is the same to either. The same remark applies to the beings we deem unimportant, and the events we deem unimportant. The dignity of a sovereign may be thought impaired by his particular attention to the comforts of a child or a beggar; and there may be a yet more substantial incongruity; for the limitation of human faculties, and huhuman life, may disqualify a man for superintending at once the common concerns of millions, and the particular affairs of individuals; but the dignity of Deity, if it were inconsistent with the superintendence of the veriest trifle upon earth, would be inconsistent also with the care of the world itself, or with that of myriads of such worlds, which are less to Infinity than so many grains of sand on the sea shore to us. Let me but believe that God cares for the solar system, and the real difficulty of minuteness and trifling is got over, and I have no difficulty as to his caring for any thing that regards man! aye, or bird, beast, or reptile.

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Let us remember the fact already established, the literal interpretation of the text, that "not a sparrow falleth on the ground without our Father;" leading us to the principle that "of him, and through him, and to him, are all things."

This, indeed, is of itself a momentous truth. It is one which should impress us with seriousness, teach us to look well to our ways, and inspire us with reverential devotion. The Infinite Spirit is within us and around us. We cannot fly his presence, nor escape his sight. He pervades all space, exists in all existence, acts in all motion.

"His countenance to man are daylight hues,
And sky, and sea, and forests, lakes, and hills,
And lightnings, thunders, and prodigious storms,
And suns, and all the company of worlds."

And even more splendidly than in these, did men see his face and hear his voice, in that unpretending Teacher who spoke to the hearts of his disciples, in the mingled tones of nature and revelation, reason and miracle, and bade them "consider the lilies of the field, how they grow. They toil not," said he, "neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these:" who asked, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.' And, assembling in his name to contemplate the truths of his doctrine, and imbibe the spirit of his gospel, do we not feel that God, the Father, is with us, and among us; that our souls have communion with him; and that the holy intercourse of our minds with that great Being, in the duties of social devotion, should be a pledge of unreserved confidence in his government, submission to his injunctions, and delight in his service? We cannot wish to escape, or to be unconscious of, his presence, unless guilt be on our consciences, punishment before our apprehensions,

and the disturbing influences of folly over our intellect, blinding it to our real good. Let us cherish the assurance and the sense of the reality of that presence. It is holy motive, it is consolation, it is happiness, it is heaven, to feel that, by night and by day, through all changes of external circumstance or internal emotion, physically and morally, and forever, "in Him we live, move, and have our being."

[For the Christian Register.]

A THING WORTH NOTICING.

Mr Editor,—A Scottish correspondent of Prof. Stuart has published from a letter of the Professor, dated September 8th, 1830, [Christian Pioneer, March 1832, p. 251,] the following passage, in which he speaks of his letters to Dr Channing.

"In regard to the *Letters* themselves, they remain unanswered in my country to the present hour. Unitarians build not here on the Bible. They do not intend to meet the argument in this form. I presume such will be the case in Scotland and England."

I have too much respect for Prof. Stuart, to urge him too closely in regard to expressions, which are evidently thrown off in that hasty, inconsiderate, sweeping style, by which he is characterised. Not that one can plead a bad habit in excuse for a fault; and if we are to give an account for every *idle word*, I think it follows that we are accountable for every *rash word*;—especially if, as in the present case, that word should prove injurious. I should be sorry to number Mr Stuart among those who cast about firebrands, arrows and death, and then say, 'Am I not in sport;'—yet unless he wrote the above sentences thinking it was *smart* to give such wholesale cuts, I do not understand what his inducement could be. Certainly he could not have been prompted by a regard for truth, or justice, or kindness; for neither of these could have suggested either of the four sentences above cited.

As Prof. Stuart has probably little respect for the *Christianity* of those who write in these columns, I will not appeal to him on Christian principles; for it might be deemed too much an *argumentum ad hominem*, or, *ad invidiam*. But as he allows Unitarians to be gentlemen, and that they should be treated with the courtesy of gentlemen, let me respectfully put it to him, (or to his friends, for he can hardly be expected to see the Register,) whether it is consistent with gentlemanly dealing, whether it is according to the courtesy of society, to send out such sweeping declarations respecting other gentlemen;—declarations, which, unless strictly and universally true, are false; and if in any degree false, are highly injurious to reputation and character. Is it perfectly honorable to state thus broadly, that his letters are "unanswered;" concealing the fact that a review had been published of them, which purported to be a virtual answer, and thus misleading his correspondent, who would doubtless suppose him to speak without reservation? No matter whether he regarded that review as an answer or not; or whether it were truly an answer or not;—was it not the part of open, honorable dealing to admit, under the circumstances, that there was a publication which many had called an answer?—So, too, was it gentlemanly, was it courteous, was it honorable, to assert, '*Unitarians build not here on the Bible?*' The very review I have named, goes to refute the slanderous declaration—being full of argument from the Bible; not to mention numerous other publications. Certainly it is not treating men according to the rules of common civility to throw out against them a random assertion like this, which brands them with infamy. Neither is there great courtesy in the next step which the Professor takes. He goes on to "*presume*," that in England and Scotland the Unitarians will deserve the same brand of infamy, which he has just affixed to his own countrymen, neighbors, and acquaintance!

Mr Editor, when an ignorant man misrepresents us, we can understand how it has happened. When a bigot assails us, we hear him without surprise. When a blackguard assaults us with false and calumnious words, seeking only to foul our good name and excite obloquy against us, we can explain it all;—it is all in character. But when a learned Professor, from the privacy of his library, who would be counted a liberal minded divine, and who wears the name and reputation of a gentleman,—chooses to give the weight of his learning, his liberality, and his courtesy, to sentences like those I have quoted, we are filled with amazement at the inexplicable contradiction. We have no resource but to wonder and pity.

Ignotus.

[For the Christian Register.]

REPLY TO A QUERY.

Mr Editor,—As a humble attempt to remove the difficulty in the mind of 'An Inquirer,' in your paper of the 12th instant, I offer the following remarks.

The supposed discrepances in the evangelical writers, in my opinion, are easily removed or reconciled by the consideration, that they did not act in concert in preparing their histories; and that they do not pretend to relate every event which occurred, nor to record such as they narrate in the precise order of time, in which they took place. Every attentive reader of the gospels must have observed this. The four evangelists mention the reply of Peter to our Lord, when he asked the disciples 'but whom do ye say that I am?' But they differ in their phraseology in giving the reply, though in substance they agree. So *Matthew* says that our Lord, when in the garden, just before he was delivered to the Jews by Judas, went from the disciples three times and prayed that the cup might pass from him, &c; while *Luke* speaks of one only. Many other instances of a similar variation in the evangelical histories might be mentioned.

No intelligent Christian supposes, that the writers of the gospel history relate every event which occurred, but that in narrating the same transaction, one relates some things omitted by others; and that they often differ as to the order of time in their relation. *John*, who wrote sometime after the other evangelists, gives us much not recorded by them. *Luke*, who probably wrote before *Matthew*, (certainly without having seen Matthew, if he had written) is peculiar in some of his statements. *Mark* may be considered chiefly as abridging *Matthew*; and yet he sometimes varies from him, and probably made use of the prior documents to which *Luke* refers in his introduction.

There is then, in truth, no difficulty in reconciling the different accounts of the evangelists, as they are not really contradictory; and as they, like other writers, in giving a statement of facts, relate things which each one knew and recollected, or considered important to narrate. The inference is, that when our Saviour hung upon the cross, and a short time before he expired, he used all the expressions mentioned by *Luke*, *Matthew*, and *John*, viz: "My God, my God, why hast thou forsaken me," (or, hast thou forsaken me?) "Father, into thy hands I commit my spirit;" (see Griesbach) and, "It is finished." Which were strictly the very *last* words he uttered, is of no importance. He used all these expressions, within a short time before he expired. *Matthew*, indeed, says "he cried out again (after saying as above, 'my God,' &c.) and gave up his spirit," the very words used by Luke, as his last words.—Probably, soon after quoting the passage from Psalms, as applicable to his situation of extreme suffering, which *Matthew* mentions, he said "It is finished," and then cried out again, saying, "Father, into thy hands I commend, or entrust, or commit my soul."

The other question is, as to the meaning of the expression "my God, my God, why hast thou forsaken me?" or what state of mind does it indicate in our Saviour, at the time? Did our Lord cease to hope and trust in God for support and succor? or was he in despair of the divine protection?

Whatever we may conjecture or believe as to a *peculiar union* of the spirit of God with Jesus, we all admit that he was a *man*. He was, then, susceptible of all the pains and disasters, to which human nature is liable. The tortures of the cross are most severe and painful. Jesus had foreseen all, and he submitted to all without complaining, or shrinking from his duty. And yet he must have revolted at severe suffering, as well as other men. Still, it abundantly appears, that, under all the dreadful apprehensions which presented themselves to his mind, he was faithful in duty and resigned to the will of God. And we might ask, what peculiar virtue or merit would there have been in his resignation to the divine will, if his sufferings had not been peculiarly severe? His resolution and resignation were fully equal to all his great trials and sufferings. He did, indeed, pray that the cup, which his Father had given him, might be removed from him, if it were consistent with the divine will; but he added, thy will, O my Father, be done. If this cup may not be removed from me except I drink it, I submit myself entirely to thy appointment.

Much feeling, then, as the holy and anointed One of God expressed, natural and strong as was his aversion from suffering, still he was inflexible in duty, entirely resigned to the divine will and purpose concerning himself, and full of confidence in God. (See Heb. v. 7, and 1 Peter ii. 23.) And I repeat, that if his sufferings had not been singularly great, there could be little merit in his obedience and submission.

On the whole, then, notwithstanding the prayer, 'My God, my God, why hast thou (or hast thou) forsaken me,' taken alone might indicate some doubt in Jesus as to the support and favor of his God; yet when we recollect his repeated declaration, a short time before in the garden, of his being resigned to the divine will, and his expression on the cross, recorded by *Luke*, together with his most wonderful deportment, in all this trying scene, for meekness, resignation and trust in God, what reason is there to suspect that he had not the most perfect confidence in his Father, at all times?

B. A.

[For the Christian Register.]

BEARD'S SERMONS.—AMERICAN EDITION.

Mr Editor,—It is known that another volume of sermons, accompanied by suitable prayers, and designed for family use, has been collected by Rev. J. R. Beard, of England. The English edition has been some time in this country, and was favorably noticed in the last number of the Examiner. We call attention to it now, to inform your readers that Mr Bowles has just republishsd it in a style conformed to the first volume. It is now offered for sale at a lower price than the English could be obtained. And we hope the exertions of the publisher will be rewarded. It seems to us to be a better volume on the whole than the other. It contains an unusual variety of style, plan, and interest; as will be evident from the fact, that out of thirty sermons which it comprises, three are from writers in Geneva, four from Ireland, three from America, one from Scotland, and thirteen from England, all with characteristics quite distinct and strong. The Geneva sermons are very peculiar, something, indeed much, of the French style, but none too much for our taste, though they will not suit all. The American writers are Dr Tuckerman, Prof. Ware, jr, and Mr Parkman. Of other names we need mention only Carpenter, Fox, Drummond, Robberds, and Montgomery, to show that talent is there. We recommend the book as one of the most interesting and useful of the kind.

H.

[For the Christian Register.]

SUNDAY SCHOOL TEACHING.

Mr. Editor—I should be much gratified if some of your correspondents would give an answer to the question stated below. I should be glad, also, to see questions of a similar character, which must frequently arise in the minds of Sunday School Teachers, asked and answered in the columns of the Register. There is now, within my knowledge, no other suitable medium for this purpose, and I think any thing relative to these schools must be interesting to a large number of your readers.

I hope none who are engaged in these important institutions are unacquainted with Mr. Gannett's invaluable work "The Scriptural Interpreter"—but besides this publication, there is yet much to be done for the benefit of those who devote their time and talents to this best of charities, and who yet, necessarily have but scanty means of obtaining the information which they constantly need.

The question I would propose, is, What is the best method of giving instruction in Sunday Schools upon the Old Testament?

A Teacher.

[For the Christian Register.]

A HINT.

Mr Editor,—Why is not a collection taken at the annual meeting of the American Unitarian Association? It is the opinion of more than one that this ought to be done, that it would not be unacceptable to the audience, and far from unsuccessful. The Association wants money and its friends must give it money if they wish it to be efficient. If it be said there is a prejudice against this way of getting money, we ask what is there against which there is not a prejudice—at least what good thing? It is time to throw away all prejudices that have no better foundation than occasional abuse, and that stand in the way of benevolence and usefulness. Let us have a collection, and so large and gratified an audience as we always have on that occasion will show us that they can give unequivocal evidence of their interest in this cause.

Countryman.

CHRISTIAN REGISTER.

BOSTON, MAY 26, 1832.

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

We take great pleasure in giving an encouraging account of the exertions and prospects of this Society. It is believed to have been the first Society formed in this country, with special view to the removal of that enormous evil which has since roused the attention of most of the friends of humanity. It labored with success for several years, and by a laborious collection of facts and astounding results relating to this subject, prepared the way for the more extended and apparently efficient operation of later Societies. We say *apparently* — not as doubting the fact of the efficiency of other Societies, but referring to an impression which seems to have prevailed of late, that the Massachusetts Society has done all it could do, and must now yield, indeed had yielded, to other stronger bands. The simple truth we suppose to be this, that from several incidental causes, the attention and encouragement of the community at large have been diverted from this to other channels, and their power committed to other hands. The friends of this Society too may have been in fault, and have slept while others waked and were stirring all around them. But, however this may be, they are not disposed to sleep now. They are not willing to think that they have done all they can or all they should. They are resolved to make greater efforts than ever. Already they hear the voice of encouragement from some who have before been silent, and we trust they will hear this voice louder and louder, and be enabled to do no small part toward the completion of the glorious work which they began.

This Society has just held its twentieth anniversary. On the evening of Wednesday, May 23d, the members met for business in the Masonic Temple, and at 8 o'clock adjourned to St Paul's Church, which was completely filled by a waiting assembly. After prayers by Rev. Mr Fenner, and the singing of an original hymn which we give in another column, an Address was delivered by Hon. William Sullivan. Owing to the crowd and an unfavorable position, we could not hear enough of the Address to attempt any account of it. We heard enough, however, to convince us, that it was based on a very careful and thorough historical view of the introduction and use of ardent spirits, and that it took as high and strong ground in regard to abstinence and the traffic, as has yet been taken by any but fanatics, and very ably maintained this ground. If we should venture anything like criticism of Mr Sullivan's performance, it would be to say, that on such occasions, with a promiscuous audience, we think popular appeals more useful than elaborate treatises, and at present more called for. We are sure, however, that this will be a very valuable addition to the tracts already before the public, and we hope soon to see it, especially as the speaker appeared to omit large portions of what he had prepared. At the close of the service, notice was given of another meeting to be held the next evening.

This second meeting was thin on account of bad weather, and a misunderstanding in regard to the time. It seems not to have been generally known that such a meeting would be held. But it was by no means held in vain. A more interesting evening we have not often passed on a similar occasion. After some introductory remarks by Dr Warren, President of the Society, a report was read by Rev Mr Hildreth, who during the last year has acted as agent of this Society. It appeared that he has labored gratuitously and with many disadvantages, but with most encouraging success. The Society not being able to support him, he could not leave his own people, and has been obliged to refuse many solicitations to go into different parts of the state. He has visited about half our counties, and has delivered 57 lectures, and though unrewarded in any other way, has had the solid recompense of seeing clearly a good work begun and prospering. Of this he gave unequivocal proof in passages read from some of the many letters that he had received from clergymen and laymen in whose community he had toiled. After an ineffectual motion to adjourn to some more favorable evening, Mr Pierpont asked to be informed, what the agent had actually received for his services the past year, and the answer was $167 in all, about 70 dollars above expenses; so little has yet been done to aid the operations of this Society—a neglect however which Mr. P. said should be ascribed, not to a want of liberality, but to accidental and peculiar causes. Hon. Jonathan Phillips then offered two resolutions in favor of the support of an agent and the formation of auxiliaries in all the towns and school-districts in the state. These resolutions Mr. Phillips sustained by remarks, which, few and general as they were, must have reached more than one heart. He was followed by Prof. Palfrey, who stated very clearly the claims of this Society in particular, on the interest and patronage of the public—claims resulting chiefly from the fact, that it has fewer prejudices to contend with than most Societies, that it possesses the confidence of the public, and can act in places and with a power that no others can. This last position was amply sustained by the testimony of Mr. Hildreth, drawn from his own experience, showing that many places and minds closed against the appeals of other Societies were open to this, and that a constituted and well-supported agent could do a vast deal.

The meeting was also briefly addressed by Messrs. J. Tappan, J. Pierpont, Dr. Shattuck, E. S. Gannett, Dr. Warren, H. Gray, Dr. Walter Channing, S. Fairbanks, and others. On motion of Mr. Gray a committee was chosen to solicit subscriptions for the support of an agent and other operations of the society. It was said that at least one gentleman was known who would give to this purpose $100 a year for five years. We trust this expectation will not be disappointed, and that many will follow so noble an example. If there be a cause that *unquestionably and preeminently* deserves and demands encouragement this in our opinion is the one. God grant that it be not hindered by our supineness, prejudice, or selfishness.

An adjourned meeting for general discussion will be held on Tuesday evening June 5th of which further notice will be given.

ANNIVERSARY MEETINGS.

The last week in May, heretofore called "Election week," has usually been anticipated by our citizens, with much interest, from the many agreeable associations connected with it, both of a civil and religious nature. Though it will not hereafter be celebrated as a civil anniversary, we think it will continue to be regarded by many with an interest not much inferior, on account of the succession it brings of meetings for religious and charitable purposes, and the occasion it offers for social and religious improvement and the cultivation of the kind and benevolent affections.

The meetings which will be more particularly interesting to Unitarians and Liberal Christians are the following:—

On *Sunday* evening a sermon will be delivered, in the Congregational church in Federal street by Rev. Mr. Greenwood, before the Evangelical Missionary Society, and a collection will be taken.

On *Monday* at 11 o'clock, A. M. the Massachusetts Congregational Charitable Society will meet at Chauncy Place Vestry.

At 4 o'clock, P. M. Massachusetts Bible Society, at the Chapel of the Old South Church in Spring Lane.

At half past 7 the Prison Discipline Society will meet in Park Street Church to hear a report and addresses.

On *Tuesday*, 11 o'clock, A. M. the American Academy of Arts and Sciences, at the Hall No. 50 State street.

At 12 o'clock, the Evangelical Missionary Society, at Berry Street Vestry.

At half past 3 o'clock, the Society for promoting Christian Knowledge, Piety and Charity; meeting for business in Chauncy Place vestry; at half past 4 o'clock in the church; sermon by Rev. Mr. Allen of Northboro'.

At 6 o'clock, P. M. the American Unitarian Association will meet for business in Berry Street Vestry. At 7 o'clock they will adjourn to the church to hear the annual Report and Addresses.

On *Wednesday* at 8 o'clock A. M. Ministerial Conference in Berry street. Address by Professor Palfrey.

At 11 o'clock, A. M. American Temperance Society in Park Street Church. Report and Addresses.

At 5 o'clock, P. M. Convention of Congregational Ministers, for business, at the New Court House.

At 7 o'clock, P. M. Sunday School Society in Berry Street Church. Report and addresses.

On *Thursday*, at 11 o'clock, A. M. Congregational Convention Sermon, in Brattle Street Church, by Dr. Jenks.

At half past 3 o'clock, P. M. the Society for Propagating the Gospel among the Indians and others in North America. Meeting for business in the Hall of Massachusetts Bank.

*** We are authorised to say that the brethren of the Berry Street Conference will take tea together, in the room over the Vestry, at 6 o'clock on the evening of Tuesday, and at half past 6 o'clock on the evening of Wednesday, next week.

CATHOLICITY IN BOSTON.

Our readers both in and out of the metropolis of New England may be ignorant of the perseverance and energy with which the present Roman Catholic Bishop of Boston is using the ample means which,—from whatever source they may be derived,—seem to be at his command, for enlarging the domain and influence of his church. The number of Catholics in this city is very great, in consequence of the multitude of Irish laborers who have been driven from their native land by the wretchedness to which its children are doomed, or of indolent paupers who have been enticed hither by the reputation of our charities. We have heard this number estimated on good authority as between eight and nine thousand. We have no doubt that the institutions of their church exert a salutary restraint over them, but we grieve that these institutions are used, so far as we have had opportunities of judging, to instil the most arrogant spirit of bigotry. It was not so when the excellent Cheverus was among us. And we believe that if the language which the Catholics use respecting the Protestants in their weekly publications falls under his notice, he also must grieve. Remonstrance on our part would be useless; we should only draw upon ourselves reiteration of contumelious epithets and coarse invective, which have been lavished upon every Protestant sect. We should have expected from the persons who are said to conduct these periodicals, a tone of remark more worthy of gentlemen; we do not say of Christians, for we fear that their notions of Christian character are widely different from ours.

Our purpose was rather to make an article of intelligence than to write a bill of complaint or an exhortation to 'honor all men.' From the Catholic paper printed at Hartford we copy these items, which are there credited to the U. S. Catholic Intelligencer, a second series of the Jesuit, published in this city. The school mentioned in the second paragraph has been opened, and immediately received nearly 300 female children, most of whom, we believe, were withdrawn from the public schools, where they were enjoying the same advantages provided for the other children of the city.

New Catholic Church in Boston. Such is the increase of Catholicity in this city that a new Catholic Church will be erected with all convenient despatch. The difficulty of procuring a lot of ground suitable to a large portion of the Catholic inhabitants, is the only delay to the enterprise. This difficulty, however, will, we hope, ere long, be removed, and a beautiful edifice erected to the God of Truth.

The Boston Roman Catholic Female Free School, (Hamilton Street) will shortly go into operation under the guidance of the *Sisters of Charity*.

We feel happy to be able to inform our Catholic brethren throughout the Diocess, that the Bishop of Boston has just purchased the spacious and beautiful lot of ground, situated in Franklin and Federal streets. On it he will erect a Seminary and Free School. It adjoins the lot upon which he now lives, and from its central position, highly respectable neighbourhood and contiguity to the Cathedral of the Holy Cross, is unquestionably the most eligible spot in the city, for similar institutions.

The ladies and gentlemen who have been, and still are, the warm friends of the Mount Benedict Institution, [the Female School at Charlestown] will shortly have an opportunity presented to them, of affording their sons and nephews a solid, extensive and finished education, which Catholic Colleges are well known to bestow.

THE SCRIPTURAL INTERPRETER.

To them who have read the successive numbers of this work, nothing need be said to recommend it. They must have found it an assistant, such as they would not willingly dispense with, either in domestic or Sunday school instruction. Much was expected of it when it was commenced; and no one's anticipations, we think, can have been disappointed. For the larger class of the community it is one of the most valuable of our periodicals; and it gratifies us to learn that it has so soon received an extensive patronage. It ought, however, to have a still wider circulation. There is no family but would be benefitted by the monthly visits of so faithful an "Interpreter" of the oracles of God.

Duties of Churches, and Rights of Conscience.—We understand that a pamphlet of 176 pages, with the following title, is in press in Salem. "Correspondence between the First Church and the Tabernacle Church in Salem. In which the Duties of Churches are discussed, and the Rights of Conscience vindicated." Some further idea of the leading points of the book may be gained from the list of contents. 1. Introductory Remarks; 2. Duties of Churches—1. as to each other—2. as to admission of members—3. as to recommendation to another church; 3. Scriptural Meaning of 'Heresy' and 'Schism'; 4. Charge against Christian Character of the First Church; 5. Principle assumed by Tabernacle Church in its charge against First Church; 6. Apostacy from the Spirit and Precepts of Christ.

RELIGIOUS INTELLIGENCE.

AUXILIARIES OF THE A. U. A.

An Auxiliary of the AMERICAN UNITARIAN ASSOCIATION, consisting of fifty members, has been formed in Peterboro', N. H. of which the Rev. Abiel Abbot is Agent.
Boston, May 18, 1832.

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An Auxiliary of the A. U. A. has been formed in Harvard, of which Dr Eliakim A. Holman is Agent.
Boston, May 19, 1832.

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An Auxiliary of the A. U. A. consisting of sixty members, has been formed in Lynn, of which Mr Amos Rhodes is Agent.
Boston, May 21, 1832.

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An Auxiliary of the A. U. A. has been formed in Groton, of which, Rev. Charles Robinson is President, Samuel Dana, Esq. Secretary, and Amos Bancroft, Esq. Agent.
Boston, May 21, 1832.

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An Auxiliary of the A. U. A. has been formed in Templeton, of which Mr Thomas J. Wait is Agent.
Boston, May 22, 1832.

—

An Auxiliary of the A. U. A. has been formed in Andover, of which Mr James Stevens is Agent.
Boston, May 22, 1832.

—

An Auxiliary to the A. U. A. has been formed in the third parish in Dorchester, of which Rev. Dr Richmond is Agent.
Boston, May 22, 1832.

—

An Auxiliary of the A. U. A. has been formed in Sandwich, of which Rev. E. S. Goodwin is Agent.
Boston, May 23, 1832.

—

An Auxiliary of the A. U. A. consisting of eighty members, has been formed in the Rev. Mr Pierpont's Society in this city, of which Mr John Emmons is Agent.
Boston, May 23, 1832.

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An Auxiliary of the A. U. A. has been formed in Barre, of which Charles Wadsworth, Esq. is Agent.
Boston, May 24, 1832.

—

An Auxiliary to the A. U. A. has been formed in Concord, of which Mr John Stacy is Agent.
Boston, May 24, 1832.

—

An Auxiliary to the A. U. A. has been formed in Eastport, Me. of which Frederick Hobbs, Esq. is Agent.
Boston, May 24, 1832.

—

An Auxiliary to the A. U. A. has been formed in East Sudbury, of which Mr James Draper is Agent.
Boston, May 25, 1832.

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An Auxiliary to the A. U. A. has been formed at Fall River, of which Mr Samuel L. Thaxter is Agent.
Boston, May 25, 1832.

—

An Auxiliary to the A. U. A. has been formed in East Bridgewater, of which Mr S. L. Mitchell is Agent.
Boston, May 25, 1832.

—

An Auxiliary to the A. U. A. has been formed in the First Religious Society in Roxbury, of which Mr Wm. Whiting is Agent.
Boston, May 25, 1832.

—

An Auxiliary of the A. U. A. has been formed in Northboro', of which Rev. Joseph Allen is Agent.
Boston, May 26, 1832.

NOTICE TO AUXILIARIES.

The Auxiliaries to the American Unitarian Association, which have recently been formed, or are now in the course of formation, are requested to inform the General Agents, GRAY & BOWEN, 141 Washington street, in what way their tracts shall be forwarded; whether they are to be called for at the Depository, or to be sent by stage or wagon. The tracts for the current year beginning with January, will be sent as soon as the annual subscriptions are received by the Treasurer.
Boston, May 26, 1832.

The Unitarian Society in Bratttleboro' have invited Mr Addison Brown, from the Theological School in Cambridge, to settle with them in the ministry. Thursday, June 14th, is appointed for his ordination.

The Treasurer of the AMERICAN UNITARIAN ASSOCIATION acknowledges the receipt of the following sums:

From Rev. Andrew Bigelow, received by him of individual subscribers,	$47
" subscribers in Lowell,	53
" the Auxiliary Association in Rev. Mr Motte's Society, Boston,	70
" " Haverhill Auxiliary Association	32
" " Providence " "	48
" " Leicester " "	27
" " Barre " "	19
" " Templeton " "	19
" " Duxbury " "	21
" " Kingston " "	8
" " Sandwich " "	19
" " Fall River " "	10
" " Dorchester " " in Rev. Dr Richmond's society,	21
" " Taunton " "	50
" " Watertown " "	29
" " Northboro', " "	30
" " Groton " "	15
" " Sterling " "	12
" " Keene, N. H. " "	20
" " Peterboro', N. H. " "	50
" " Eastport, Me. " "	26

PUBLIC MEETING IN DANVERS.

A public meeting of the friends of Liberal Christianity, in this vicinity, will be held on Monday evening, 28th inst. in the Rev. Mr SEWALL'S meeting-house, in South Danvers. Services will commence at 7 o'clock. Addresses may be expected from several gentlemen.
Danvers, May 24, 1832.

Evangelical Missionary Society. We hope that the claims of this society on the patronage of the benevolent will not be forgotten by our citizens on Sunday evening. The sermon will be preached by Rev. Mr Greenwood, in the Church in Federal Street.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

But little business of public interest has been completed in the Senate or House of Representatives, since our last. Different Reports have been made by the majority of the Committee on the "Bank investigation."

Bills of indictment have been found by the Grand Jury, at Washington, against General Houston, and Major Heard, for the outrages committed by them upon members of the House of Representatives.

In the House of Representatives, On Tuesday, the 15th instant, Mr Everett of Vermont, announced the death of Hon. Jonathan Hunt, a member of the House from that State, and a resolution was passed to adopt the customary method of testifying the respect for the memory of the deceased.

Mr Irving. Our distinguished countryman, Washington Irving Esq. has arrived in New York.

Phi Beta Kappa.—JARED SPARKS, Esq. has been appointed to officiate as Orator, Mr. CORNELIUS C. FELTON, College Professor of Greek, as Poet, and Rev. ALVAN LAMSON, as Chaplain, at the next Anniversary of the Phi Beta Kappa Society at Cambridge, and they have accepted their respective appointments.

Meeting of Manufacturers, &c. at Springfield.—On the 18th inst. a meeting of Manufacturers, Farmers Mechanics, and others interested in the promotion of the industry of the country, was held at the Town Hall, Springfield, Justice Willard, Esq. Chairman, and Mr Stephen C. Bemis, Secretary. Several Resolutions were adopted and directed to be sent to the Senators in Congress and the Representatives from that District. These Resolutions were expressive of the settled legislation of Congress in regard to protecting duties, which have induced that county to engage extensively in Manufactures; and that the faith of the Government is thereby pledged to that system; that any essential change of this policy would be destructive of the great amount of capital invested in manufacturing establishments, and oppressive to the working class, by reducing them below the level of foreign laborers; and that the interests of Agriculture, Mechanics, and the internal trade of the country are deeply involved in the success of the existing system of protection: that a reduction of the duties on imports is approved of, so far as the same can be effected without detriment to the policy of protection, and to the great interests of American Industry; and that we deprecate the connection of this important subject with the party politics of the day;—that the modification of the Tariff laws recently presented to Congress by the Secretary of the Treasury, will expose our domestic industry generally, and especially the woollen establishments, and the growing of wool, to a fearful and ruinous competition from abroad, and thereby weaken, if it do not destroy, the pledge, under which that industry has thus far advanced, and is now barely able to sustain itself.

Amherst College. The New York Journal of Commerce says,—"that about $20,000 have been already subscribed by individuals in this State for the relief of this college, and that among the liberal donors are Messrs. Bartlett of Newburyport, Smith of Sunderland, and J. Tappan of this city. Several others have given from two to five hundred dollars each, and the account subscribed in this city is 7,500. The citizens of Amherst have subscribed $3000, and the students in the college $500."

Foreign Plants. The Advertiser & Patriot says,—Admiral Sir Isaac Coffin, as a mark of his regard for his native land, has sent from England to Mr Winship of Brighton, a collection of scarce and valuable plants, including several hundred of the choicest productions of English gardens. We understand they have been received in good order, and they will make a valuable addition to the chnice collection of plants, with which Mr Winship's gardens were already stored.

FOREIGN INTELLIGENCE.

Cholera in Paris and London. An arrival in New York, brings the latest dates from Europe. New York papers afford the following intelligence respecting the progress of the cholera.

The cholera continued to extend its ravages more widely in Paris, and a large number of distinguished persons had fallen victims to it. The aggregate of new cases and of deaths reported from day to day was as follows, viz;

	New cases.	*Deaths.*
For the 24 hours ending April 8,	826	—
" 9,	1020	385
" 10,	985	356
" 11,	850	361
" 12,	804	317
Total from the beginning,	7560	2913

These reports do not embrace the cases in the suburbs, nor many of those in the city in private dwellings. The intensity of the disease was supposed to be a little abated.

In London, the number of new cases reported on the 12th, were 19, deaths 10, recoveries 11; Total of cases 2382, of deaths 1261, recoveries 989. Cases out of London, 7.788, deaths 2657.

England. We learn nothing important from this kingdom, the progress of the Reform bill is thus noticed.

The debate in the House of Lords on the Reform bill was to be continued on the evening of the 13th, and it was expected that the question on the second reading would be taken before another adjournment, late on the succeeding morning. It was anticipated with confidence that it would be carried by a majority of from 5 to 15. The gallery was crowded at 3 o'clock for the opening of the debate. Rammohun Roy took his seat in that part of the house allotted to Foreign Ambassadors.

By papers just received, we find that after long and able debate, the Reform bill passed to a second reading in the House of Lords, on the 14th of April, by a majority of nine votes.

Poland. A new Constitution has been formed and established "as the basis of the organization of the kingdom of Poland," by the Emperor of Russia. Poland "is to be forever re-united to the Russian Empire," to have an administration conformable to its local necessities, and the statutes and laws of its several cities and towns to remain in force. The Constitution consists of twenty three articles, and is more liberal than was anticipated that the Emperor would have established.

Portugal and Spain. The Bayonne Sentinel says that Don Pedro's squadron, consisting of six ships appeared off the north side of the town of Lisbon, March 23d, and after a brisk cannonade, against the fort St Sujune, continued its course along the coast to the northward. This news perhaps admits of doubts. It is stated that Don Miguel's force amounts to 90,000 men including 20,000 artillery.

Accounts from Madrid to March 30, state that the King of Spain had received, at a private audience with the Plenipentiary of Great Britain, a diplomatic note protesting in the strongest terms against all interference of Spain in the affairs of Portugal.

Dreadful Hurricane in India. Extract from a private letter, dated Nov. 10, from the neighborhood of Balasore;—"I can think of nothing but the hurricane which occurred here on the last day of October; such a calamity I have never heard or read of; at least 10,000 persons in my jurisdiction were drowned, and I fear the accounts will show double that number including children. The high road from Madras to Calcutta runs through Balasore, about six miles north of this, and where it is in a direct line nine miles from the coast, the sea crossed it, carrying with it every living thing in that space, in that direction. At least 150 square miles were inundated from 10 to 15 feet deep. The sea came up to Balasore, and to the northward also the inundation was little less. The deck and part of a vessel are on the road. When the sea crossed it on the west side, and where its progress was checked by the road on the east side, are lying, all dead and heaped together, men, tigers, buffaloes, cows, &c. I have sent out hundreds of people to burn and bury, but if it does not breed a pestilence we shall be lucky; it is not easy to dispose of bodies covering miles."

The Bengal Hurkaru, after describing the total destruction of the crops in the above distr ct. states, that on the night of the 8th of November, 7,000 maunds of grain had been despatched for the use of the famishing survivors of the dreadful flood.

Pitcairn's Island.—We learn from the Salem Gazette, says the Daily Advertiser, that the inhabitants of Pitcairn's Island, who lately emigrated in a body in consequence of the scarcity of water on their own island to Otaheite, being shocked at the licentiousness of manners which prevailed there, and having suffered severely from sickness, twelve of their number having died, have been all reconveyed to their former residence. They were transported back by Capt. Driver, of the brig Charles Doggett, of Salem. The number when conveyed to Otaheite was 87.

MARRIAGES.

In this city, Mr Edward Colby to Miss B. Lamphear, of Salem; Mr Thomas Faxon to Miss Martha Veazie; by Rev. Mr Blagden, Mr James W. Whiton to Miss Mary E. Knowlton; Mr Benjamin Ingalls to Mrs Susan Partridge.

By Rev. Mr Emerson, Mr Samuel Mason, formerly of Portsmouth, N. H. to Miss Mary Moore.

By Rev. Mr Greenwood, Mr William Minns, of New York, to Miss Eliza Ann, only daughter of Mr Andrew J. Allen, of this city.

In Brookline, by Rev. Dr Pierce, Mr John Brooks Hill, of Boston, to Miss Rachel White.

In Walpole, by Rev. Mr Storer, Mr Charles Guild, of Dedham, to Miss Cynthia Kingsbury.

In Carver, on Tuesday evening the 15th inst. by Rev. Mr Chase, Mr Daniel Reed, of Easton, to Miss Betsey T. Hammond, of C.

In Washington City, Hon. George Poindexter, U. S. Senator from Mississippi, to Miss Ann, daughter of Samuel Hewes, Esq. of this city.

DEATHS.

In this city, Capt. Jeremiah P. Smith, aged 50, formerly of Roxbury; Mr Adolphus Whitcomb, 37; Mr Edwin Baxter, 24; Sarah S. Griffin, 15.

In Scituate, on the 22d inst. John Milton, aged 16, son of Rev. Samuel Deane. Fond hopes are blasted in the death of this extraordinary young man.

BEARD'S COLLECTION OF SERMONS.
SECOND VOLUME.

Just published by L. C. BOWLES, 124 Washington street, and for sale at the bookstores, "Sermons, accompanied by suitable prayers, designed to be used in families."—Being the second volume. Edited by Rev. J. R. BEARD.

Advertisement to the First American Edition.

The favorable reception which was given to the first volume of Mr Beard's collection of Family Sermons, has induced the American Editor to offer the religious public another volume of the same work. It is believed that it will be found, in no respect inferior to the one which preceded it. It contains Discourses on some of the most important topics of Christian doctrine and duty, which are no less valuable for the ability with which they are composed than for the excellent spirit which they breathe. They exhibit a happy union of sound theology and earnest feeling which is well adapted at once to enlighten and warm, to convince and persuade the candid and attentive reader. Some of the best discourses in this collection will be regarded as fine specimens of chaste and eloquent pulpit instruction; while there are few of them which do not rise above the ordinary level of modern printed sermons.

The present volume is enriched with contributions from M. Cellerier and other distinguished preachers of Geneva, as well as with three discourses from well known and highly esteemed clergmen of our own city. The Editor commends it to the Christian public, with the hope that it may find a ready welcome in the circle of the family and in the retirement of the devout, and prove an efficient aid in the cause of fervent piety and practical goodness.
Boston, May, 1832.

PEW IN BRATTLE STREET CHURCH,
Pleasantly situated, for sale, or to let, or would be exchanged for one in Lynde street church. Enquire of W. K. BARNARD, No 9 Doane street.
May 26. istf.

WANTED.
Number 3, vol. I, of the Christian Disciple, New Series, (May and June, 1819,) is wanted at this office. The subscription price will be paid for it. May 26.

JUVENILE SUNDAY SCHOOL LIBRARIES.
An assortment of books suitable for Unitarian Sunday school libraries, may be found at the office of the Christian Register. May 26.

BEAN'S ADVICE.
In the Press, and will shortly be published at the *Christian Register Office*, a new and handsome edition of "Bean's Advice to a New Married Couple."—It will be done up in various styles of binding, to suit the taste of different purchasers, and will be furnished by the dozen to clergymen on the most favorable terms. May 26.

RELIGIOUS NOTICES.

EVANGELICAL MISSIONARY SOCIETY

THE Annual Discourse before the MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY will be preached by Rev. Mr GREENWOOD on *Sunday evening*, May 27th, at the Federal Street Church, and a collection taken to aid the Society's funds.

The Annual Meeting for business will be held on *Tuesday*, May 29th, at 12 o'clock, at the Berry Street Vestry. The Trustees will meet at 11 o'clock of the same day.
GEORGE RIPLEY, *Secretary.*
Boston, May 19, 1832.

MASSACHUSETTS BIBLE SOCIETY.

The Annual Meeting of the *Massachusetts Bible Society* will be held at the Chapel of the Old South Society in Spring Lane, on *Monday*, the 28th instant, at 4 o'clock P. M. for the choice of Officers and the transaction of such other business as may come before them.
By order of the Secretary.
Boston. May 26, 1832.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, &c.

The Annual Meeting of the *Society for Promoting Christian Knowledge, Piety and Charity*, will be held in the Vestry of the Church in Chauncy Place, on *Tuesday*, the 29th inst. at half past 3 o'clock P. M. for transacting the business of the Society; and at half past 4 the Church will be opened for divine service, when a Sermon will be preached before the Society by the Rev. JOSEPH ALLEN of Northborough.
F. W. P. GREENWOOD, *Sec'y.*
Boston, May 26, 1832.

AMERICAN UNITARIAN ASSOCIATION.

THE Seventh Anniversary of the AMERICAN UNITARIAN ASSOCIATION will be celebrated in this city on *Tuesday evening*, the 29th instant. The business of the Association will be transacted in the Berry Street Vestry at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock. The Annual Reports will be read, and Addresses be made by several gentlemen.
ALEXANDER YOUNG, JR.
Dom. Sec'y.
Boston, May 12, 1832.

BERRY STREET CONFERENCE.

The *Ministerial Conference in Berry Street*, will meet in the Berry Street Vestry, on *Wednesday*, May 30th, at 8 o'clock, A. M.
S. BARRETT, *Secretary.*
Boston, May 26, 1832.

SUNDAY SCHOOL SOCIETY.

The PUBLIC ANNUAL MEETING of this Society will be holden on *Wednesday Evening*, the 30th inst, at the FEDERAL STREET CHURCH, for the purpose of hearing the Report of the Secretary, and such communications or addresses as may at that time be made by the friends of the Institution. The exercises will commence *precisely* at 7 o'clock,

The members of the Society are requested to meet in the Berry street Vestry, (near the Church,) at half past six. Gentlemen of the clergy are invited to meet with the members, at the same time and place.
THOMAS GRAY Jr, *Secretary.*
Boston, May 12, 1832.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The Annual Meeting of the *Massachusetts Convention of Congregational Ministers* will be held in the new COURT HOUSE, (Court Square,) Boston, on *Wednesday*, 30th instant, at 5 o'clock, P. M.

At 11 o'clock the following day, the Convention Sermon will be preached by Rev. WM JENKS, D. D. and a collection taken up for the benefit of indigent widows and children of Congregational Ministers. By order of the
SCRIBE OF CONVENTION.
Boston, May 12, 1832.

CONVENTION WEEK.
SUNDAY SCHOOL DEPOSITORY.

B. H, GREENE, 124 Washington street, corner of Water street, respectfully invites the gentlemen of the clergy and others who intend visiting the city the coming week, to call at his store and examine his assortment of books for Sunday Schools and juvenile libraries, and will be happy to receive orders and to select for those in the city, or who cannot be present, any amount of books, and those not approved can be exchanged, if returned soon. Below is a list of books just published by him for Sunday School Libraries.

An Only Son.
Five years of Youth.
Trials of a school girl.
Adventures of a school boy.
Wood's Address to Sunday Schools.
Scougal's Life of God, &c. separate.
Days of sickness.
Days of childhood.
Times of the Saviour, cheap edition.
Sunday School Teacher's Reward.
Juvenile Library, Nos. 1, 2, 3, and 4.
Pleasant Sundays.
Counsels and Consolations.
Words of truth, &c.

Also just published. The Listener.—Memoirs of Oberlin.—Art of being happy.—Whitman's Village Sermons.—Contemplations of the Saviour.—Memoirs of H. Adams. &c. &c.

Manuals.

Allen's Questions, 1st part.
do. do. 2d do.
Field's do.
Bible History.
Worcester's Catechism.
Carpenter's do.
Channing's do.
Geneva do.
Hymn Book.
Devotions for Sunday Schools.
Sunday School Class Book. &c.
May 26. 3tis.

PLEASANT SUNDAYS.

Just published by L. C. BOWLES 124 Washington street, and for sale at the bookstores, "Pleasant Sundays." By the author of Beatitudes, Lessons without books, &c.

To Parents.

I have written the following little book in the hope of contributing a mite towards supplying the great demand for books proper for children's Sunday reading. It is a common notion that nothing can be made very interesting to them which does not come in the shape of a story—but it appears to me that only a little effort and sympathy on the part of parents are necessary to give them, if not a relish for something more substantial, at least a willingness to read for instruction as well as amusement.

Let parents read with their children such books as the children would never think of reading by themselves—and they will find their interest and attention are awake when they least expect it.

Agreeable companionship renders a hard task easy, and a common pleasure delightful. It is particularly important that children should be made to regard the Sabbath as a day of religious improvement, and that their pursuits on that day, should tend as much as possible to that end. A MOTHER.
May 26.

TRACTS OF THE A. U. A.

All the Tracts published by the *American Unitarian Association*, since its formation in 1825, may be found at the Depository, 141 Washington Street. There are 60 Tracts of the first series, and 11 of the second, besides 5 Annual Reports of the Executive Committee, and 6 Semiannual Reports of Dr Tuckerman, the Minister at Large. A discount is made where a large number is purchased.
May 26. GRAY & BOWEN.

TRACT No. 60, *(First Series)* A. U. A.
Just published at the Depository, 141 Washington Street, Tract No. 60, of the first series of the American Unitarian Association, for June, being "Mr Tuckerman,s Ninth Semiannual Report of his Service as a Minister at Large in Boston." pp. 36. Price 6 cents.
May 26. GRAY & BOWEN.

TRACT No. 11, *(Second Series)* A. U. A.
Just pulished at the Depository, 141 Washington Street, Tract No. 11 of the second series of the American Unitarian Association, entitled, "Twenty Questions to Trinitarians, with Answers from Scripture. By Rev. JAMES KAY." pp. 18. Price 2 cents.
May 26. GRAY & BOWEN.

BEARD'S SERMONS.—VOL. II.

This day published by B. H. GREENE, at the SUNDAY SCHOOL DEPOSITORY, No 124 Washington street, corner of Water street, "Sermons accompanied by suitable prayers; designed to be used in familes." Edited by Rev. J. R. Beard.

Also, Three Original Hymns for Sunday Schools, much approved.—The Teacher's Class Book.

N. B. A Card of the *Anniversary Meetings*, the coming week, may be found at the above store.
May 26. 3t.

POPULAR MINIATURE QUARTOS.
COWPER, FENELON, TAYLOR.

Fragments in Prose, gathered from the Correspondence of William Cowper—price 13 cents. The celebrated Robert Hall remarks,—"I have always considered the letters of Cowper as the first specimen of the epistolary style in our language. To an art of inimitable ease and carelessness they unite a higher degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. The study of Cowper's prose may be as useful in forming the taste of young people as his poetry."

Daily Piety, or Pious Reflections for every day in the month, by Fenelon—price 13 cents. "This is one of the neatest and prettiest little books we have seen; making another convenient edition of that excellent manual of piety by the Archbishop of Cambray. It is in every sense a *pocket* edition—for one can hardly imagine a pocket so small, that will not fit it. The typography is uncommonly neat; and he that would carry about with him a companion, that shall give him no trouble, and may profitably employ a moment's leisure, and in the short intervals of business may refresh his care with a morsel of spiritual nourishment, at once safe, pleasant and holy, may find one here."—*Christian Register.*

The Comforts of Piety, taught from four heads in religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living—price 13 cents. Of Jeremy Taylor's Works, Dr Rust thus observes—"They will be famous to all succeeding generations for their richness of fancy, clearness of expression, copiousness of invention, and general usefulness to all the purposes of a Christian."
Published by JAMES LORING, 132 Washington Street. May 26.

DAILY SCRIPTURE PROMISES TO THE LIVING CHRISTIAN.

By Samuel Clark, D. D. Now first arranged in Lessons for every Day in the year. Together with Directions for the profitable use of these Promises. By Dr Clarke.

"This volume of Promises is of excellent use to lie on the table, and now and then to take a sip of the River of Life which runs through it in a thousand little rills of peace and joy."—*Dr Watts.*

Just published and for sale by JAMES LORING, 132 Washington Street, Price 25 cents single, and two dollars per dozen. May 26.

LECTURES TO FEMALE TEACHERS,

Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston. "Lectures to Female Teachers on School Keeping," by S. R. HALL.

The success of the author's "Lectures on School Keeping," addressed more particularly to School masters, of which three edition have been sold, has encouraged him to prepare this volume, which contains directions important to the female teacher, but which it was impracticable to incorporate in the former volume. In this work he has aimed to render his directions practical and to make the volume a general directory in the discharge of the responsible duties involved in the office of primary teacher. It is designed not merely to be read, but studied; and may be made a daily manual, during the hours devoted to teaching. It will be found also particularly adapted to the wants of the teachers of Infant Schools.

R. L. & H. also publish Hall's 'Lectures on School Keeping.'—'The Infant School Manual,' &c. & c.
May 26.

MANUALS FOR SUNDAY SCHOOLS.

The different Sunday school Manuals used in Unitarian Societies, may be obtained on favorable terms at this office. May 26.

LIFE IN THE WILDS.

L. C. BOWLES has in press, and will shortly publish, "Life in the Wilds." By HARRIET MARTINEAU author of the Times of the Saviour, &c. being No 1 of Illustrations of Political Economy. May 26.

LETTERS ON THE GOSPELS.

For sale at this office, Hannah Adams's "Letters on the Gospels." May 26.

DAILY MONITOR.

This useful family book, may be obtained at the office of the Christian Register, wholesale and retail, on favorable terms. May 26.

NEW GAZETTEER.

RICHARDSON, LORD & HOLBROOK, will publish in a few days a "New Universal Gazetteer," corrected to the present time, with the United States census of 1830, and containing three hundred engravings, and several important original Commercial Tables.—In one volume, octavo. By R. M. BROOKS. With improvements, by John Marshall.

☞ The public are informed that this is a different work from that offered by subscription in this city, and it is believed it will be for the interest of those who are desirous of purchasing a Gazetteer, to delay until they shall have an opportunity to examine this.
May 26.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 5, Vol. V. Just published by MARSH, CAPEN & LYON, No. 411 Washington Street.

CONTENTS.

Original Miscellany.—The Lloyds; Cuba; The Dark Side; Conversations at the —— Club; The Three Cornelias; Embroidery, The Reconciliation; Female Education in England.

Original Poetry.—The Wanderer's Return; To a Young Mother; Bonds; To ——.

Literary Notices.—Poems by Miss H. F. Gould; North American Arithmetic; Memoirs of Miss Hannah Adams.

ROBERT FOWLE.

The Second edition of this little book, *embellished with an engraving*, is just published by S. G. SIMPKINS, 79 Court street.

☞ For sale as above a great variety of Juvenile Books, and Hymns on cards. May 5.

SELECTED POETRY.

THE TIME PIECE.

BY HANNAH J. PACKARD.

Written when the author was fourteen years of age.

—'We take no note of Time
But from its loss.'

That ceaseless ticking! Time is on the watch,
And thus he marks his vigil; for he is
A faithful sentinel, and never tired.
'Tis a faint sound; a still, small voice; but it
Has found an echo in my farthest soul,
And won my thoughts away from other things,
And closed mine ear to other, louder sounds
That pass and then are gone; *this will* not pass,
'Tis ticking, ticking still. Now thought fatigued
Would wander, but it cannot: loud, more loud,
That little voice sends forth its warning now,
It *will* be heard, the first, the only sound,
To break the soul's deep stillness; and above
The swell of multitudes, the thunder's crash,
And every varied tone that nature has,
It rings its *idem* out; it *will* be heard.
Hushed, now! where is it? Thought has lost itself
A little space, to wake again and find
That ceaseless ticking still, and the mute hand
Moved farther on its silent course; for it
Points but to move, and point a nearer path
To life's swift coming exit; every stroke
Falls, the last dirge, upon some mourner's ear,
To leave a place for the close following one,
That other dirge! and every stroke falls, too,
Upon the soul of some, some mourned one,
The last; and time's last echo wakens there!
The call to liberty! days, years pass by,
But every instant lends its little aid
To help their course. We gaze upon the clock
And read the hour, and yesterday we gazed,
And when the hand shall course its circle round
'Twice more to this same place, 'twill be tomorrow,
And we shall gaze again. Thus we live on,
And when we think upon the past, it seems
Like a forgotten dream. What is't o'clock?
This is our daily question; still we ask,
Still we are answered; when will come the time,
When *time* shall cease? and there shall need *no* clock
To mark the progress of eternity?

HOME.

BY HANNAH J. PACKARD.

Home! first and dearest spot!
The young thoughts' boundary!
O can the wide world offer
Another place like thee?
Where memory wreathes so fadeless
Her fadeless evergreen?
And a charm is on the very air,
To mark where joy has been?

Here sorrow finds a balm,
And care a sweet relief—
And joy may blend its happiness
With those who soothed its grief,
And here our hearts would linger,
In thought of scenes gone by,—
What are the world's wild dreams to this,
The souls first sanctu'ry!

O there are ties that bind us,
To break, too strong, too dear!
But the strongest and the dearest
Are those which bind us here.
Home! 'tis a place of sunshine,
When all without is gloom;
The wide world cannot offer
Another place like—Home!

MISCELLANEOUS.

[From the New Monthly Magazine.]

ON THE INFLUENCE AND EDUCATION OF WOMEN.

Turning ourself somewhat more seriously to this subject, it is certainly a fact that the mental powers of women, in all classes, from the highest to the lowest, are not brought under their fair share of cultivation. There are some things which, on a bad system, are done well; others which are done ill, but on a good principle—but with regard to female education, both the principle and the practice are equally wretched. Our principle is, that women should be educated in order to marry, and our practice is to give them such an education as would, if the bounty of nature were not so great as to counterwork the evils of art, utterly unfit them for being good wives. Do we teach them knowledge? Oh no! that would be masculine!—we teach them accomplishments. They are ignorant of the laws of their country, but they can speak French with the most unconscious inaccuracy! They do not know if there is such a thing in the world as public virtue, but they have an excellent notion of putting cows into water colors! They never talk wisdom—that would be, indeed, unwomanly; they give up their souls altogether to scandal; they conceal affections with the most feminine modesty; but as for their dislikes, they are too sincere not to paint them as glowingly as possible.

Is this severe on them?—not at all; it is severe on the education we give them. Singular it is, indeed, that, in spite of all the pains we take to teach them hypocrisy in feeling, and to terrify them from advances in knowledge, the pure and noble nature of the sex should shine out so often, and through so many disadvantages. "But," cries out a gentleman whom I have in my eye; a sober, solemn gentleman, who intends to marry an "English" wife, and who pares his nails every Monday morning—*cognovi hominem tanquam te*—"but I want no knowledge, Sir, in my wife. A blue is my aversion,—learning is not the province of woman! Let her be domestic and economical; and look well to the children."

Be it so. But can she not discharge her "duties" the better for knowing those principles on which all duties are founded?—is she likely to be less moral for knowing the great elements of the science of morality?—But we must not take this small and petty view of a vast subject. No individual has a right to dictate to us on a matter on which all society is most deeply interested; it is the state of mind among women by which the social frame of the world is formed. Women, in all modern countries, give a tone to the moral existence of men. With women three parts of our life are passed—to please women, the greater part of our habits are formed. We are bound therefore, for our own sakes, to inquire what qualities we impart to women?—what criterion we establish in their minds in order to judge of us? If we suffer, if we encourage, if we oblige them to be frivolous, we make ourselves,—we make society so.

Does not the mother give the stamp and color to the minds of her children? Has the wife no influence over her children? The mistress over her lover? He knows little of the influence of custom who will not confess how inconceivably we are all swayed by those with whom we confidentially and intimately live. There was a certain painter, who, on being asked when at his easel what subject he was painting, and who found it often convenient to turn a dog into a wolf, or a man into a donkey, used discreetly to answer—"as may happen." History says the painter was but a dauber. Are we in our social system to imitate the painter, and suffer human nature to receive its finish only, "as may happen?" If so, we cannot be surprised to experience the same results.

The great mistake which the more philosophical opponents to true female education incur is, that they fancy we wish to increase the influence of women and believe that that influence is nugatory at present. We do not wish to increase that influence, but to direct it to loftier and more salutary purposes.—That influence at present is singularly, almost fearfully extensive.

Let it be directed nobly; instead of debasing our ambition to the external of wealth, and dress, and rank,—the mere coral and bells of the baby fashion—why may it not stimulate us to independence—to a disdain of the selfish deities we now adore—and make love the aliment, the support, the inspiration of virtue? To be the "idol of a drawing room," what praise so equivocal?—what distinction can imply qualities so frivolous?—why should it be so? Hereafter it may not. Even in France, which, always dandling the true principles of social improvement, has never suffered them to grow so strong as to reject swaddling clothes, and walk erect and alone—even in France, there was a time when that phrase was bestowed on the most brilliant wit, on the deepest author, as well as on the wealthiest Peer, or the most accomplished gallant. This was only because women could appreciate wit and genius according to its true dignity; here they do not appreciate—they affront—they make lions, not deities—they think of the oddity of talent, not its value, and rather ask a man of genius to be stared at than to be honored. With women, whose organization renders them so susceptible to new impressions—who are ever the first to recognize the truth of the nobler sentiments—who are ever prone, when their emotions are deeply roused, to forego and forget self,—who, in all great revolutions of mind, from the uprising of a new genius in letters to the promulgation of a new doctrine in religion, are the earliest to catch the inspiration and lead an opinion—with women it will always rest to expedite and advance the career of social reform—may they be sensible to the benefits that such reform promises for themselves as for us. But to do this they must first examine those prejudices they at present acknowledge, and by acknowledging maintain—they must first examine what is the true sphere of woman; and if convinced that it extends to a broader circle than that which limits them

"To suckle fools, and chronicle small beer,"

they must resolutely dismiss those jealousies of superior endowment in their own sex which at present make it perilous for women to cultivate talent or acquire knowledge. With us, as a woman exalts herself in genius, she recedes in reputation. What social position can be so pernicious as that which, in proportion as a woman adorns society, excludes her from the advantages that society deems the highest.

INSECTS.

We read with interest the work published conjointly by Lilly & Wait and Carter & Hendee, entitled "Knowledge for the People, or the plain Why and Because." The ninth part, just issued, is on Insects, and concludes the subject of Zoology.

The following extracts are curious and instructive. The part relating to the construction of the eyes of certain insects, cannot bnt tend to enlarge our conceptions of the wisdom, power and benevolence of the Deity.

Why are insects so serviceable in the general economy of nature?

Because some destroy numerous kinds of weeds in the bud, or extirpate them when full grown. Others feed on carrion, and things offensive, and thus destroy, disperse, and change noxious animal substances; on the one hand, obviating the infection of the air; and on the other, promoting the fertilization of the earth. It is in this way, for instance, that flies are so serviceable in warm climates. So again, innumerable insects effect the impregnation of plants in a very remarkable manner.

Why are insects important in the arts?

Because of the ready adaptation of their labors to many of the conveniences of life. Thus, mead is prepared in many parts of Europe from the honey of bees; silk is employed for clothing: several insects, as cochineal, afford excellent dyes. Galls are employed for ink; wax, for lights, and other purposes. Lac, employed to make varnish, sealing-wax, &c. is produced by a certain Indian species of coccus. As medicines, we have Spanish flies, ants, and, adds Blumenbach, the oil-beetle, recommended for hydrophobia, and many beetles for relieving toothache.

Why are the eyes of certain insects termed compound?

Because they consist of an aggregation of smaller eyes, or those which are termed *simple*; for their general convexity is divided into an immense number of small hexagonal or six-sided convex surfaces, which may be considered cornea. Simple eyes are formed in the larvæ of many winged insects, which upon their last or complete metamorphosis, at the same time that they receive their wings, gain the large compound eyes. The late Mr T. Carpenter, the optician of Regent Street, paid more attention to this branch of entomology than any man of his time. By aid of a powerful microscope, he experimented upon upwards of 200 insects; the most familiar of which were the boat-fly, dragon-fly, ant, gnat, bee, wasp, ichneumon, cockchaffer, peach-fly, earwig, grasshopper, locust, cricket, and cockroach. His results were a conviction that the whole of these insects did really possess, numerous and distinct eyes, varying in number according to the species of insect; in some, upwards of 40—in others, 1,000; and upwards of 30,000 in some species! The eyes of the libellula, or dragon-fly, Mr Carpenter says, are, on account of their size, peculiarly well adapted for examination under the microscope. They are a couple of protuberances immovably fixed in the head, and divided into a number of hexagonal cells, each of which contains a complete eye. The external parts of these eyes are so perfectly smooth, and so well polished, that when viewed as opaque objects, they will, like so many mirrors, reflect the images of all surrounding objects; each of these protuberances, in its natural state, is a body cut into a number of facets, like an artificial multiplying glass—but with this superiority in the workmanship, that as in that glass every facet is plain, here every one is convex; they are also much more numerous, and contained in a much smaller space. Each of the eyes is an hexagon, varying in size, according to its situation in the head; and each of them is a distinct convex lens, and has a similar effect of forming the image of an object placed before it.

Blumenbach observes, compound eyes seem calculated for seeing at a distance; simple eyes, for looking at near objects; at least it may be supposed so, as we find that butterflies, in their perfect winged state, have such large compound, telescopic eyes; whilst, as caterpillars, they have small simple ones. Only a few insects can move their eyes, and from this fact has been deduced a probable explanation of at least one object of the numerous facets or surfaces of which the compound eyes of insects are composed.

Leuwenhœck has counted 17,235 facets in the cornea of a butterfly.

PATRIOTISM.

On the late anniversary of the birth of Washington, an oration was delivered at Newburyport, by Rev. Mr Fox, which has been since published. It is animated, eloquent, and correct in principle. The following passage will be read with interest.

True love of country is not a mere sentiment of the heart, but a calm, rational, deep-rooted principle of the soul, directed by an enlightened conscience, and guarded by an unfailing reverence for what is right. The mere feeling of attachment to the land of our birth is not patriotism. That sensibility, which calls forth tears at the sweet sound of the music of our native hills, is not patriotism. They are germs from whence it springs, but not the thing itself. Such natural affections, such impulses, are the material, out of which the will and the understanding are to make virtues, but they are not virtues in themselves. When the love of our native land, so analogous to the instinctive love of the child for its parent, is cultivated and expanded beneath the care of reason and religion, then, but not till then, it becomes patriotism. For patriotism, I repeat, is a deep and settled, a purified and enlightened principle of the soul. It belongs to man, as a part of his spiritual developement. It is something to which he has educated himself. It is a manifestation of the second great commandment of Christianity, confined to a smaller sphere, for the sake of more vigorous action. The world is cut up into families, communities and nations, and affection for our native land, and our fellow citizens, feelings dependant upon local associations, belong to our nature, only that the principle of benevolence, by being confined within narrower limits, may act with greater intensity and strength. True patriotism, then, is a form of philanthropy; an exhibition of love to man. It is the product of an instructed mind, and a pure heart. It is the devoted servant of virtue, and seeks, forever, the common and the highest good. It embraces the nation with fervent regard, and serves it with unfaltering devotion. It flings itself manfully into the contest, between liberty and despotism; and while it beats back the usurpation of the latter, it preserves the former from the polluting touch of false-hearted licentiousness. In fine, it is a high-souled virtue, born of wisdom; directed by love, and bowed, in reverent obedience to the laws of God. This is patriotism; this that love of country, which acts with vigor, and always in a righteous cause. Upon its existence, depends the welfare of mankind. As it grows and strengthens, so will the nations advance, and the spirit of man brighten into a likeness of divinity. Its efforts shall build up the waste places of the earth, make the desert to blossom as the rose, and the wilderness to be like Eden.

SICKNESS.

We find the following in the Correspondence of Pope with Steele.

Sickness is a sort of early old age; it teaches us a diffidence in our earthly state, and inspires us with the thoughts of a future, better than a thousand volumes of philosophers and divines. It gives so warning a concussion to those props of our vanity, our strength and youth, that we think of fortifying ourselves within, when there is so little dependence upon out-works. Youth at the very best is but a betrayer of human life in a gentler and smoother manner than age; 'tis like a stream that nourishes a plant upon a bank, and causes it to flourish and blossom to the sight, but at the same time is undermining it at the root in secret.***** When I reflect what an inconsiderable little atom every single man is, with respect to the whole creation, methinks 'tis a shame to be concerned at the removal of such a trival animal as I am. The morning after my exit, the sun will rise as bright as ever, the flowers smell as sweet, the plants spring as green, the world will proceed in its old course, people will laugh as heartily and marry as fast, as they were used to do. The memory of man (as it is elegantly expressed in the book of wisdom) passeth away as the remembrance of a guest that tarrieth but one day.

PROCRASTINATION.

Men spend their lives in anticipation; in determining to be vastly happy at some future period or other, *when they have time.* But the present time has one advantage over any other—it is our own. Past opportunities are gone, future are not come. We may lay in a stock of pleasure, as we would a stock of wine; but if we defer tasting of them too long, we shall find that they both are soured by age. Let our happiness, therefore, be a modest mansion which we can inhabit while we have our health and vigor to enjoy it; not a fabric so vast and expensive, that it has cost us the best part of our lives to build, and which we can expect to occupy only when we have less occasion for a habitation than a tomb.—It has been well observed, that we should treat futurity as an aged friend from whom we expect a rich legacy. Let us do nothing to forfeit his esteem, and treat him with respect, not with scurrility. But let us not be too prodigal when we are young, nor too parsimonious when we are old, otherwise we shall fall into the common error of those who, when they had the power to enjoy, had not the prudence to acquire; and when they had the prudence to acquire, had no longer the power to enjoy.

WHITEWASHING.

It is a very common practice to whitewash rooms, walls and fences, with simple lime and water. The result is, that a touch brings it off upon the hands or clothes, and a few successive rains leave almost entirely bare the materials upon which it has been laid, and which are exposed to the weather. On indoor work, a little glue will fix it so that it will not easily rub off, nor whiten the dress that happens to come in contact with it. For out-of-door work, glue alone will not answer. Skimmed milk is probably the cheapest and best ingredient that can be easily procured. Those who put on whitewash without anything of this kind to retain it, act on the same principle as if they should fill a sieve with water, or cover a house with boards without nailing them.

PARLEY'S GREECE.

RICHARDSON, LORD & HOLBROOK, Boston, have just published "Peter Parleys's Tales about Ancient and Modern Greece,"—illustrated by a map and numerous engravings. Designed for Schools.

Extract from the Preface.

"The following pages are not intended for mere children, or grave scholars. I have imagined myself surrounded by an audience of boys and girls about ten or twelve years of age, and to these, and such as these, I address my story. If in talking of a classical age, I have sometimes used colloquial and common-place terms; if I have illustrated the adventures of Hercules and the Nemean lion, by a reference to Putnam and the wolf; if I have brought Athens and Sparta into homely comparison with our own republic, and subjected even Jupiter to the test of our Yankee morality,—I beg the critical reader to consider two things; first, who I am; and second, who I am talking to."

The design of this work, like "Parley's First Book of History," is to illustrate the subject by anecdotes and render it attractive to the young, so that the study may become a pleasure rather than a task. The First Book of History has met with universal approbation, and has had a success beyond any work of the kind ever published in America.

"Parley's Tales of Ancient Rome," and "Parley's Second Book of History," on the same plan, will soon be published.

Also, just published, "A Book of Mythology," containing descriptions of the deities, temples, sacrifices; and superstitions of the Ancient Greeks and Romans. Designed primarily to be a companion to Parley's Histories of Greece and Rome, but will do for general use. May 19.

WHITMAN'S VILLAGE SERMONS.

Just published by L. C. BOWLES, 124 Washington Street, and for sale at the Bookstores,

"Village Sermons; Doctrinal and Practical. By BERNARD WHITMAN."

"These Sermons are not controversial in the common acceptation of that term. The great doctrines of the Gospel are introduced as motives to exertion, and as sources of consolation; and on this ground they may be called doctrinal. Most of the number relate to Christian practice, and in the proper sense of the word, may be pronounced practical. They are written in a plain and direct style, and adapted to the comprehension and common wants of all ages and classes of society. The whole are designed to make practical and pious, and happy Christians; and so far as this object shall be accomplished through their instrumentality, the prayer of the Author will be answered."

May 12.

VALUABLE BOOKS.

GRAY & BOWEN, 141 Washington Street, have for sale a copy of each of the following works, which will be sold at a low price.

Ciceronis Opera. Edit. Bipont. 1780. 13 vols. 8vo.
Œuvres Completes de Fenelon. 19 vols. 12mo.
Sermons de Bourdaloue. 11 vols. 12mo.

MR CLARKE'S SERMON

Just published by CARTER & HENDEE "An Explanation of John i. 1, in a Discourse, by PITT CLARKE, Minister of the Church in Norton."

March 24.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. L. *for May* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

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Art. II. Deane's History of Scituate.—History of Scituate, Massachusetts, from its First Settlement to 1831. By Samuel Deane.

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BOSTON AND ITS ENVIRONS.

Just published by L. C. BOWLES, and *for sale* at the principal Bookstores, "Boston and its Environs as they appear from the Cupola of the State House.: a Poem."

Extract from the Poem.

'Blest region! Moral lights here constant shine,
The sacred altar, and the school combine
To lead the soul thro' earthly bliss, to heaven,
Remember much's required, where much is given.'

From the Preface.

'The author believes, that the happiness of all, will be most likely to be preserved or increased, by regarding as paramount, that well balanced natural relation of the various parts of society to each other, which have produced such unparalleled prosperity. That all invidious distinctions, such as 'middling interest,' 'mechanics,' 'working-men,' old and young, rich and poor, learned and unlearned, when connected with things to which they have no relation, or only a common relation, are calculated to disturb the harmony of society, without any adequate advantages, and finally to injure those so busily engaged, in rearing artificial mounds, to give themselves a temporary but unnatural ascendency. Society moves onward, when the whole act vigorously, and judiciously, in relation to the whole; but retrogrades, when part act in relation only to that part. Virtue and vice, intelligence and ignorance, however they may be shaded or intermingled, are all the real bases of character.' May 5.

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